THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Cast forth thy act, thy word, into the everlasting, ever-working universe; it is a seed grain that cannot die unnoticed to-day, it will be found flourishing as a banyan grove, perhaps, alas! as a hemlock forest—after a thousand years."—T. CARLYLE.

No. 35, Vol. LXXII. Thursday, September 1, 1910. Price One Penny.

PRESIDENT SMITH'S PARTY IN LIVERPOOL.

THE visit of President Joseph F. Smith and Presiding Bishop Charles W. Nibley to Liverpool was the occasion of rejoicing among the elders and saints of the Liverpool and adjoining conferences. President Smith was suffering intensely with rheumatism, but was present, nevertheless, at both the public meeting on Wednesday evening and the Priesthood meeting Thursday morning.

On Wednesday evening the hall in Durham House was crowded. President Rudger Clawson took charge and bade the people welcome. He then spoke of his trip to the Continent and of meeting the missionaries of Denmark, Norway, Sweden, Holland and Germany, and of the pleasure it gave him to see the splendid energy and spirit displayed by them in the work of the Lord. He called attention to the fact that the Church has excellent property in many of the chief cities of Europe and is even now negotiating for the purchase of other meeting house property.

President Thomas E. McKay, of the Swiss and German mission, who was present, bore a brief but fervent testimony to the Divine calling of the leading men of this Church, and to his own pleasure in being associated with them in the glorious work of human redemption.

President Joseph F. Smith began his remarks by asking some of those who were standing to come to the front and seat themselves around the edge of the stand. He said that he felt much more comfortable in speaking when he could see that his hearers were

comfortable. President Smith spoke of the advantages enjoyed by these young men who are called as missionaries, in coming into the world and being enlightened both in matters pertaining to the work of spreading the gospel, and of things in the different nations of the earth. "I should be greatly pleased to see the day that our young men would study the principles of the gospel earnestly and deeply at home, taking advantage of the numerous facilities provided in the Stakes of Zion. Too many boys are sent out to gain a faith and a knowledge that they might have at home if they only would. They get these desirable blessings when they do come out here, but if they would lay up treasures of knowledge of the doctrines of life, in the Mutual Improvement associations, the Sunday Schools, and the Priesthood meetings, they would be just that far ahead when they get here, and just that much more useful. Some ill-informed people accuse the Latter-day Saints of being ignorant. Now, there are upwards of two thousand men in the various civilized nations, and that many returning home every two or three years, and they come laden with knowledge of the countries where they have sojourned and impart that knowledge to the people at home. How can we be accused of ignorance when such numbers of bright young people are being yearly added to the enlightened population of our communities? It is impossible. I can tell you that there is no community of people in this world so broadly educated and enlightened as the Latter-day Saints. It is the inevitable result of the means they make use of to educate themselves. We have amongst us men and women who speak almost every written language in the world. Our young men go to foreign countries, learn the languages and then translate our books. Besides the languages of the more prominent nations, the Book of Mormon has been printed in the Hawaiian, Tihitian, Samoan, the Maori, the Japanese. It has been translated into the Hindoo, the Hungarian, the Grecian and the Armenian, all with the assistance of our elders." The speaker read the hymn, "O, say, what is Truth?" and elaborated the theme. The word of God, is Truth. No man, speaking under the inspiration of the Spirit of God can speak aught but the truth. Error may become venerable through age, and popular through the number of its votaries, but error can never become truth. If we are humble we can learn to understand the whisperings of the Spirit of truth and by that Spirit discriminate between truth and error. But we must keep the love of God uppermost in our hearts. It is difficult for the rich man to be humble because his wealth requires his attention, but that does not excuse him. It matters not whether a man possesses £1 or £1,000,000, if he places it above his God, he cannot attain to that exaltation where he may understand the whisperings of the Spirit of truth. On the other hand, wealth in the possession of a man who places the love of God before all else in the world, is a great blessing to him and others. It is the love of earthly and

sordid things that estranges man from the priceless blessings of God. Obedience to the laws of the gospel are necessary for entrance into the presence of God in His kingdom. It matters not how good, or how bright and powerful a man may be, he cannot inherit the Celestial glory of God unless he complies with the requirements. He will get his reward for all the good he does, nothing will be withheld from him that he merits, but this blessing of eternal felicity in the presence of God the Father and of Christ, the Son, will not be his except upon the principle of obedience. I haven't laid down this law. I cannot help that it is inexorable. It is the law of God and as such must be obeyed. If we expect to enjoy a fulness of the kingdom of God, we must obey a fulness of the gospel. Every principle of the gospel of Christ, which we preach, is designed to exalt those who subscribe to its mandates. We do not yet know all of the gospel, but what we do know to be true, gives us an assurance that the rest of it is true. It could not be possible that the part which has been made known to us, and which we understand and know, could be true and that which we do not know could be false. Our knowledge thus far assures us that we are in the right way. The speaker narrated an experience he had years ago in Leeds, where he heard an infidel use, as an argument against the utility of the teachings of the Savior, that passage of Scripture which reads, "Take no thought for the morrow," what ye shall eat or what ye shall drink, etc., arguing that if the world were to be subjected to such doctrine utter stagnation of all commerce and trade and work would ensue. Neither the infidel, nor the minister who was supposed to defend Christ and the Scriptures, knew the meaning of those words. They were spoken to those particular disciples, whom Christ had chosen out of the world for the express purpose of preaching the gospel and he did not wish them to be bothered by the affairs of trade or business, but desired them to have their minds free to do whatever was required of them in their important mission. In the face of this plain meaning, the passage is not derogatory of the life of commerce, etc. "Not one word that has been revealed through the Prophet Joseph Smith is untrue, for it accords in every detail with the teachings of Christ. If you reject Joseph Smith, you also reject Christ, for Joseph Smith never has taught anything contrary to Christ. The speaker bore a strong testimony to the Divinity of Jesus Christ, declaring that through Him all men, those of past ages, those of the present time, and those of all ages to come, will be redeemed from temporal death through His atonement. The speaker bore a remarkably strong and fervent testimony to the Divine nature of the work of the Church of Jesus Christ of Latter-day Saints."

Bishop Charles W. Nibley said that it is quite impossible for us to see all the good the gospel is doing. It would be a very difficult thing for any man to imagine what conditions would be

in an hundred years from now, but we know that the gospel is doing a great deal for us right now. Related the circumstances under which his parents heard the gospel and what it had done for them in rescuing them from a life of stagnation and narrow opportunity and placing them in the way of development and increase. He said, "All I have in life I owe to the gospel. It is the gift of God and I praise His name for what He has done for me. As for the gospel, no weapon formed against it shall prevail. It will go on and on. When I think of the work, I say, 'How much 'Mormonism' has done for me and how little I have done for 'Mormonism.'"

PRIESTHOOD MEETING.

The Priesthood meeting held Thursday morning at ten o'clock, was attended by one hundred elders from the Liverpool, Manchester, Leeds, Sheffield and Irish conferences. President Clawson took charge and made a roll of the number of elders present from each conference separately.

President Smith spoke of the tour he and party had taken through the Scandinavian countries. The banishment by the Berlin police, of a number of our elders, had the effect of opening up the press battery of those countries against us and the outlook from the missionary standpoint was rather dark. However, while the party were in Stockholm, the International Peace Congress met, and as five of those in the President's company held credentials as delegates, they applied for membership in the Congress and were welcomed by Mr. Trueblood of the American delegation. There were five other Americans present and the brethren and sisters took part with them in all the work of the assembly during the time they could spare in Stockholm. This excellent treatment by the members of the Peace Congress helped to dispel the gloom that had settled upon the elders, and showed them that all was well. The speaker took occasion to express his disapprobation of the use by us of the term "Mormon." "It is a misnomer," he said, "applied by our opponents, and we have come to use it quite commonly, even some of our publications using the word to mean the same as Latter-day Saint, and printing it without quotation marks. The name of the Church is The Church of Jesus Christ of Latter-day Saints, and the doctrine we teach is not 'Mormonism,' but the Gospel of Jesus Christ. It is advisable to use the proper name as much as possible." In speaking of the Book of Mormon, the speaker said: "The Book of Mormon contains a 'fulness of the gospel' as it was taught to the Nephites, and to the Jews, but many of the things simply referred to or hinted at there have since been developed and amplified in practice. For instance, salvation for the dead was understood by a few and perhaps practised to some extent, but not to the degree

that it is to-day. There is reference made in the Bible to the doctrine of baptism for the dead, but not a fulness of the doctrine. There is also plainly mentioned the 'binding on earth and it shall be bound in heaven,' etc., but the record of such things is not handed down to us. Some people ask how it is that we do not know more of the work that was done in the temple of Solomon. The reason is that a public record was not kept of the sacred ordinances that were attended to there. So these things have been made known in these last days and we understand them, but the ancient books do not contain a fulness of the doctrines." The President bore a faithful testimony to the Divine calling of the Prophet Joseph Smith, telling of his own acquaintance with him. He said, "I played in his house with as much freedom as I did in my own father's house, and I knew the Prophet so well that I know I could pick him out to-day, by the expression of his face, from among any number of people. He was a splendid looking man, benevolent, just, upright and full of integrity to the Lord. When he talked, he held the people like a magnet. I remember attending a meeting held in a grove in Nauvoo when a rain storm came up, and although the downpour was considerable, not a soul left the grove to seek shelter, but preferred to remain and listen. I know as I know that I am living, that he was a Prophet of God." The speaker also referred to his long and intimate association with all the other leaders of the Church, and bore a like testimony of their calling. In closing, he exhorted the elders, saying: "Boys, your parents are praying for you at home, with faith that you will conduct yourselves like men and keep yourselves free from every sin of the world. Can you afford to disappoint them? You are representatives of the Church of Jesus Christ, established by God for the purpose of carrying on His designs of bringing to pass the immortality and eternal life of man. Can you afford to prove recreant to that Church? You bear the Priesthood of God, carrying power and authority to act in His name in ministering among His sons and daughters. Can you afford to treat that honor lightly? I think you would answer, No, in every instance. Keep on, and you will win the prize that awaits those who love and honor God."

Bishop Nibley said: "There is no excellence anywhere without labor. We would think a man foolish, indeed, who would say, 'I am willing that my business should prosper, or that my farm should yield plentifully, but I'll not stir a peg.' But he is no more foolish than the man who says, 'I am willing that God should bless me abundantly, but I shall not do anything toward that end myself.' The elders may consistently rely upon the help of the Lord, but they will not make any progress or meet with any success unless they put forth an earnest effort." The speaker told of coming to Liverpool in 1874 with President Smith, to work in the office at 42 Islington. He said: "There were not the cheering

prospects before us then that you have before you now. We had a very small branch of the Church, and the members weren't of the class that I saw in this hall last evening. We rarely had a convert in Liverpool. It is different to-day, and the outlook for the growth of the Church here is as good as it has ever been, and much better than it was some long periods in the past. Brethren, you have a dispensation of the gospel committed into your hands, and as one said of old, woe unto you if you do not preach the gospel."

President Thomas E. McKay of the Swiss and German mission spoke of the joy he had in working with such men as those who had previously spoken. He read an extract from a report made by one of our American Consuls on the Continent, extolling the virtues of the "Mormon" elders in that part of the world. President McKay urged the elders to always live up to that high standard.

Conference Presidents Richard W. Young, Jr., Samuel H. Cottam, Charles W. Porter, William W. Osborn and Ernest S. Horsley of the Liverpool, Sheffield, Manchester, Irish and Leeds conferences, respectively, reported the conditions existing in the districts over which they preside.

The elders have now returned to their fields of labor much refreshed and built up by the spiritual feasts which they were permitted to enjoy.

ETERNAL DUST.

"AND the Lord God formed man out of the dust of the ground." (Genesis 2: 7.) "So near is grandeur to our dust; so near is God to man"—that he, affianced to the worm—in the flesh though he is, aspires ever, and mingles his hopes with the stars.

There are sermons to be found in stones, in the running brook, and, I will be bold enough to add, in a single grain of common dust. The genius of man's Maker saw illimitable possibilities in a grain of dust; He saw that dust was potential.

Dust, out of place, is often called dirt; but in its place it is indeed potential. Man is dust exalted. As the master sculptor works upon the block of marble—and the result is the "animated bust"—the marble becomes exalted. Even so it is with man. All dust which has been raised up to hold an immortal soul, is dust exalted to the highest pinnacle of God's creation. The most uncouth human being on the face of the globe has divinity in him: we are all gems of eternal worth in caskets of animated dust.

If man were dust alone, then were all things vain, "dust to dust, ashes to ashes." But scientists tell us it is apparent that the body of man was made for eternal duration. This expression admits of the "eternity of matter."

The Garden of Allah is strewn with shattered pillars, cryptic

idols, gods of stone and wood; the hand that framed them has fallen into dust. This spells decadence, not destruction. The body of man is the temple of the Spirit of God. This veil of clay is diffused with the breath of divinity. Were we but dust, so God would be: but, terrestrial dust has a goal? Celestial—we are of like divinity to the Godhead. God, together with all His creatures, is ever evolving. Were it not so, man would have no being, for light and life would cease. "Onward forever" is a divine law. Ever since "the Spirit of God moved upon the face of the waters"—and "man was formed out of the dust of the ground"—this sphere and all that is in it has been animated with the spirit of progression.

"A fire mist and a planet,
A crystal and a cell,
A jelly-fish and saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod,
Some call it evolution,
And others call it God."

We in the body of this flesh are affianced to the worm, inasmuch as "the blood is the life thereof." But the Divine Alchemist has appointed a time when His Son shall come as a "refiner's fire," and shall purge all dust and redeem all things from decay: filth shall perish, and man shall rise from the dust to sink no more, for the glory of the sun shall be His, worlds without end.

Gateshead-on-Tyne. AUBREY PARKER.

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound or form,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark:

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

ALFRED TENNYSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 1, 1910.

"ON ANSWERING DEFAMERS."

It is our custom where we find something good, to pass it along. We have found something good in a recent number of *Liahona The Elders' Journal*, dealing with the subject of answering defamers, and pass it on to the elders and saints of this mission.

"Why do you not more frequently reply to those who are attacking the 'Mormon' people?"

Dear brother, life is short, and there is so much that is more worth while. The sky above is big and blue, and in its depths are regions of light and glory which we can but catch glimpses of, even if we search all our lives. Should we reply to all the evil that is said of the Latter-day Saints, we would have no time to preach the gospel.

"But I think our defamers ought to be answered."

We are reminded of an incident that occurred in London a few years ago. A number of "Mormon" elders were holding a street meeting in that city, when a religious bigot led a mob against them and broke up their gathering. The elders retreated as gracefully as possible, with the howling mob following. One of the elders had just arrived from the West, and it went hard with him. He had a severe struggle with himself when the mob gathered up the mud and dung from the street and smeared him well with the foul refuse. "Do we have to stand this?" he asked of his companion, who was by his side helping him to remain calm. The other laughed as good naturedly as he could under the circumstances. "It seems so," was the reply, "for a time, at least."

Now, how would those elders have "answered" that mob? By they themselves getting down into the street and gathering up what mud they could and hurling it back at their tormentors? That would have been foolish, and have done no good; neither could they stop and reason with such a crowd. That would have been equally futile. Was it not, then, wisest to remain quiet and let the mob howl itself out?

"But the evil things the people say and the papers print are not true."

Don't you know that some people would rather believe a lie than

the truth? Then again, there are some people so lazy-minded that if the truth requires the least exertion to find and to understand they will instantly grasp the easier gotten tale of falsehood. Truth is not yet popular with the world, much as we say the world is improving; and this is especially true of religious truth. When there is too much adulteration in religion it plays havoc with the religionist, and ofttimes makes him a bigot.

"Well, I don't like to be called evil names, or misrepresented in this way."

Neither do we; but we have to bear and do many things that we do not like. After all, these things should not really hurt. Why? Because they are not true. If they were they would and ought to hurt. The conscience should be the most sensitive part of our being, and when that is clear of offense. there is no suffering on its account. The falsehood teller is the one who will feel the pains "as of hell fire" unless he repents.

Let me quote to you from an article I read the other day in the *Sunday School Times*. The writer says:

"It does not do us a bit of harm to let other people unfairly put us in the wrong. They are hurt by it, but not we. Yet how hard it is not to resent such treatment, promptly and vigorously! We get a letter, in which the writer says things about us that are not true. Our instant conviction is that we must not let that pass; as a matter of righteousness, we ought to answer by pointing out the unfairness and untruth of what has been said. But why should we? What is usually accomplished by such a response? Bitterness of feeling, estrangement, enmity—that is all. What is our reason for denying or contradicting the unfair charges? Simply to 'set ourselves right.' And that is seldom our business to do—in words. Our actions are the only sure way of setting ourselves right; when we look after this, we may confidently leave the care of our reputations with God. There may be exceptional circumstances, if an untrue charge against us has been publicly made, when our future usefulness requires our letting the truth be known. But if it is only a personal matter between ourselves and some one else, the best thing we can do against an unfair charge is to do fairly and say nothing. That will always surprise the one who is in the wrong, and will convince him of his unfairness when words would only make matters worse."

I think that's pretty good advice.

"I suppose it is, but I should like to nail their lies."

No; don't do that. If you "nail" a lie, it will remain fast to be a constant annoyance. Let it go, and it will eventually run itself to death.

"But their lies are so inconsistent."

Every lie is inconsistent when the truth is known. Liars should have good memories to succeed any length of time. The particular calumny of which you complain was copied by a religious

journal from a paper printed in Salt Lake City, the object of whose existence is to fight the "Mormons." This bitter anti-"Mormon" paper claims that it is better for the young "Mormons' to get drunk and to visit bad houses than for them to give allegiance to the "Mormon" priesthood. This paper is the organ of all that is vile in the city, and yet many religious papers throughout the country draw their information and inspiration from it about the "Mormons." Yes; this is the height of inconsistency; but as we said, liars are the most inconsistent of all people.

"I suppose these falsifiers don't know what they are doing."

We hope so. It is a terrible thing to do evil knowingly. But we cannot judge that. We must take the Lord and Master as the great example. Every good thing He did was turned to evil by His enemies, and He was called "a wine-bibber," a "friend of publicans and harlots." a "traitor against Rome," a "Sabbath breaker," etc., and then when they had taken Him and were nailing Him to the cross He said, "Father, forgive them, they know not what they do." Surely, dear, impatient brother, we ought also to follow in the steps of the Lord in this great principle, and forgive those who trespass against us, as we also hope to be forgiven of our heavenly Father.

A good deal is being said and written about us these days, and it is often a question whether to respond in defence, or pay no attention. The latter course, however, has worked very well in the past. Some people would like to see us get out on the streets and engage those who rise up periodically to shout against us. A newspaper in Worksop, Sheffield conference, some time ago, refused to print an article submitted by the elders in answer to an attack made on them. About this time, they were holding meetings on the public square. An agitator would follow them and harangue the crowd, calling the elders all the names that such men can think of, and trying to arouse the people to violence. When space was refused the brethren in the paper, it said: "It is a pity that the Mormon gentlemen should not have their say; and in order that they may not be disappointed, I suggest to them that, instead of running away from Victoria Square next Sunday evening, so soon as Mr. Weston starts his exposures, they should stop and have it out with him."

That would be all right but for reasons that even a prejudiced person—if possessed of reasoning faculties—will appreciate. If any single person were permitted to act as spokesman for such a crowd, some headway might be made. But while even the scantiest courtesy requires that a man who has taken up a position on the street to address the populace, should be given consideration, there is no power to bind one man to give way to another in a crowd. Under these circumstances, it is the blatant, loud-mouthed disputant who gets the stand. The respectable man who might

wish to ask decent questions is pushed aside and his voice drowned. He doesn't care to race for a hearing with a professional agitator, or the frenzied bigot, so he withdraws. Proper questions properly put would be welcome, indeed, to the elders, but jangles with disturbers are not profitable.

Our defamers desire nothing so much as attention. If they can get an answer from us they feel that they are of some importance and are encouraged to ply their unholy work with renewed zeal. Some things written, or said, about us may be worthy of an answer, but in nine cases out of ten they are nothing but the noisy emanations of befuddled brains. To answer them flatters them; to ignore them squelches them, for they are in the work for notoriety or sordid gain. Our business is to go forth and preach everywhere and the Lord will work with us confirming the word with signs following. If we spend our spare time in learning to do our duty well, we may say with the optimist:

"Let the howlers howl, and the growlers growl, and the prowlers prowl, and the gee-gaws go it;
Behind the night there is plenty of light, and things are all right and I know it."

CONFERENCE APPOINTMENTS.

Nottingham	Sunday, September	4th,	1910.
Birmingham	,, ,,	11	,,
Newcastle	,, ,,	18	,,
Hull	,, ,,	25	,,
Irish	,, October	2	,,
London	,, ,,	9	,,
Scottish	,, ,,	16	,,
Norwich	,, ,,	23	,,
Liverpool	,, ,,	30	,,
Manchester	,, November	6	,,
Leeds	,, ,,	13	,,
Bristol	,, ,,	20	,,
Sheffield	,, ,,	27	,,

SPECIAL CONFERENCE IN EDINBURGH.

A SPECIAL meeting of the elders and saints of the Scottish conference was held August 16th, 1910. There were present at the meeting: Bishop Charles W. Nibley, President Thomas E. McKay of the Swiss and German Mission, President Lorenzo S. Burt and twenty-one traveling elders of the Scottish conference. Singing, "Come Listen to a Prophet's Voice." Prayer was offered by Elder George E. Stoddard. Singing, "O'er the gloomy hills of darkness."

President Lorenzo S. Burt gave a report of the work being done in Scotland. Elder A. Christensen, presiding elder of the Edinburgh branch, reported the condition of the work in Edinburgh as being progressive. The elders rendered a quartette, "In Summer Land."

Elder Thomas E. McKay then addressed the meeting. He said our purpose is to preach the gospel, not entirely to get converts, but to teach the gospel as we understand it, so that the people can judge whether or not it will be for their good to accept it; and also our purpose is to show the real conditions existing in Utah. He explained the educational systems in Utah, both of the State and of the Church; also explained the educational advantages in the auxiliary organizations, and in the Priesthood quorums of the Church, and emphasized the missionary work as a great system of education which stands alone in the world.

Bishop Charles W. Nibley explained that real happiness comes in doing for others—blessing others. That sacrificing, in the end, is not a sacrifice but the winning of a prize—salvation. The gospel is given to develop the personality and the individuality of man. That no man is without sin. Men can do no greater evil than to teach falsehood. He also showed, by giving instances, the progress of the world in the last ninety years, or since the answer to the prophet Joseph Smith's first prayer. Exhorted the people to adjust themselves so as to be in harmony with the spirit of the Lord.

After singing "We thank Thee, O God, for a Prophet," the benediction was offered by Elder William White.

WILLIAM A. BUDGE, Clerk of Conference.

FROM THE MISSION FIELD.

Sunday School Outings.—Wednesday afternoon, August 10th, 1910, Brother Benjamin Betton took the children of the Dover Latter-day Saints' Sunday School for their first treat. A ride on the train to Kearsney, a short walk on to the meadow opposite Kearsney Abbey, with its sparkling fountains, beautifully laid-out gardens, walks, and drives, was enjoyed. The river Dour in the foreground made an ideal spot for a pic-nic. Swings under the branches of the trees, races in which all got a prize, pleased everybody. A most appetizing lunch was prepared by Sister Betton and the mothers of the children, three of whom were present, and enjoyed the good things with the little ones. Thirty were present, including Elders W. G. Wagstaff, James S. Nalder and George E. Anderson.

Elder Addresses Working Men's Meeting.—Elder Aaron G. Hansen of the Birmingham branch (Birmingham conference), laboring in

the Smethwich district, received an invitation to speak before the Sandwell Early Morning School, Sunday, August 21st, 1910. The class consists of working men, of whom there were about fifty present. Elder Hansen, in the thirty minutes allowed him, explained the work which is being done by the "Mormon" missionaries, the gospel message which they bear, and the self-sacrificing labors they willingly perform, paying their own expenses, buying the literature which they distribute that the people of the world may, with them, know and appreciate the truth. The class gave evidence of its interest by the closest attention, and many questions were asked and answered. The elder was invited to come again, that the class might further investigate and discuss the principles of the gospel of Christ as taught by the Latter-day Saints. The officers and members of these schools are pleasant, courteous gentlemen whom it is a pleasure to meet. They are doing a great work in an earnest effort to uplift their fellow men.

Elder Addresses Young Men's Bible Class.—Elder J. A. Webster of Leeds conference writes: "While tracting a short time ago my companion and I came in contact with a gentleman who was prominent in a Young Men's Class of the United Methodists. Being impressed with our belief, he invited the writer to deliver a paper at his class meeting, which I had the pleasure of doing on Sunday, August 28th, 1910, under the title of 'My Creed.' An invitation had been extended to a few Bible students, and arrangements made for a good meeting. After the preliminaries, I was given twenty-five minutes to deliver my paper. I showed general belief in the 'new birth,' and that without 'salvation for the dead' all heathendom would be lost. In the discussion that followed I was able, with the Spirit I could feel manifest, to prove many principles of the gospel. Being past time, the meeting was called to a close, and the president called a vote of thanks, which was responded to. In conclusion, he said he had heard more real 'Bible' to-day than for the past six months. An invitation was given me to give another paper as soon as I could, which I hope to do in the near future."

Baptisms.—A baptismal service was held at Wallasey, Saturday, August 27th, 1910, at which two persons were baptised in the sea, one being from Bootle, and one from Birkenhead. The ordinance was performed by Elders Walter H. Ludlow and Harold W. Langton, respectively. Elder J. T. Williams dedicated the water and made a few timely remarks to those present.

On Wednesday evening, August 24th, 1910, a baptismal service was held at the Chadderton Baths, Oldham (Manchester conference), when two converts were baptised, Elders Charles D. Spence and Arthur W. Johnson officiating.

On August 27th, 1910, at the Gorbals Baths, Glasgow (Scottish

conference), six persons were baptized. Elder George W. Teasdale officiating.

On August 23rd, 1910, five more souls were added to the Church by baptism, at the Infirmary Street Baths, Edinburgh (Scottish conference), President A. Christensen and Elder D. O. Kirk officiating.

A baptismal service was held at Hartlepool (Newcastle conference), August 25th, 1910, a number of friends and investigators being present. Five persons were baptized in the North Sea, the ordinance being performed by Elder Joseph F. Jones.

There was a baptismal service held at the Victoria Baths (Nottingham conference), Saturday, August 24th, 1910, when four members were baptized into the fold of Christ. They were from the following branches: Nottingham, one; Eastwood, one; Hucknall, one; Mansfield, one. Elder Charles R. Cluff officiated.

Successful Socials.—Prior to their departure for home, Elder A. Christensen and wife were tendered a social by the members of the Edinburgh branch (Scottish conference), at the Free Gardener's Institute, Tuesday evening, August 23rd, 1910, and given a suitable present as a token of appreciation of their services while here. Light refreshments were served and a good program rendered by the saints and some of the many friends present. Elder Christensen has efficiently presided over the Edinburgh branch for the past fourteen months.

The unmarried sisters of the Relief Society of the Lancaster branch (Liverpool conference), gave a social and potato-pie supper on Saturday, August 27th, 1910. A most enjoyable time was had by the saints and their friends, and the sum of sixteen shillings was realized, which was donated to the organ fund.

The officers of the Middlesbro' branch Sunday School of the Church of Jesus Christ of Latter-day Saints (Newcastle conference) gave a pie supper and concert on the 3rd August, 1910. The pies were graciously given by the members and friends of the branch. It proved both a financial and social success, for about one hundred and thirty people partook of supper, thus a profit of £3 was gained, enabling the officers of the afore-stated school to give the children a free trip to Great Ayton, a picturesque village in Yorkshire, where an enjoyable day was spent, which will be long remembered by the members of the school. The trip was taken on the 16th August, and we were favored with a lovely summer day. After climbing Rosebury Topping, we congregated together and sang, "O ye mountains high, where the clear blue sky arches over the vales of the free." After games, racing, etc., the party returned home, feeling well repaid for the labors put forth in Sunday School work.

A very nice farewell social was held in the Old Museum Building by the Ipswich branch of the Norwich conference in honor of

Elder W. A. Newsome, who has lately received a transfer to spend the rest of his time laboring amongst his relatives in Wolverhampton. The social was a great success, saints and friends turning out *en masse* to do honor to the elder who has presided over this branch for the last three months. The turning out of the saints and friends speaks volumes for the estimation they have of Elder Newsome. A nice present was given by the saints and friends as a token of love, and all wished him Godspeed.

District Meetings.—An instructive and interesting district meeting was held in Norwood Hall, Ashford (London conference), on Snnday, August 21st, 1910. Two sessions were held, one at 2:30 and another at 6 p.m. There were present: President W. P. Monson, Elders Edwin E. Smith, W. J. Coburn, James S. Nalder, William G. Wagstaff, and George E. Anderson. A number of saints came from Tunbridge Wells, Ramsgate and Dover. At the afternoon session President Monson presented the general and local authorites who were unanimously sustained. President Edwin Clifford reported the condition of the branch and bore testimony of the truthfulness of the gospel. Elder James S. Nalder, spoke on repentance and baptism. Elder George E. Anderson spoke on the completeness of the restored gospel. Elder Edwin E. Smith spoke on blessings following obedience. In the evening meeting Elder William G. Wagstaff spoke on response to duty. President Monson gave a very interesting discourse on the teachings of the Latter-day Saints. After the afternoon meeting many partook of the luncheon which was so nicely prepared by the saints of Ashford. About fifty saints and friends were present. A good spirit prevailed and all enjoyed themselves.

Another enjoyable meeting of the Welsh district (Bristol conference) was held in the Workman's Institute, Garndiffraith, Wales, August 28th, 1910, President J. F. Snedaker in charge, with twelve traveling elders in attendance. Greetings extended to all present by President J. F. Snedaker. Meetings convened at 2:30 and 6 o'clock. The following Elders spoke: J. W. Maynes, T. D. Richards, L. R. Hamilton, C. W. Reese and President J. F. Snedaker. The line of thought of the speakers was the effect of the falling away from the truths established by Christ, and the necessity of the truth, the gospel in its purity to be restored again, of which we testify to the world. We are broad enough that we know that all mankind will be saved, by obedience, and that of good works. A duet was rendered during the evening meeting, entitled, "God Bless Our Mountain Home." On Saturday, August 27th, 1910, President J. F. Snedaker met with twelve traveling elders at Priesthood meeting, where encouraging reports and valuable instructions were given.

An interesting district meeting was held in Central Hall, Gainsboro' (Hull conference), on Sunday, August 28th, 1910. Two ses-

sions were held, one at 2:30 and another at 6:30. There were present, President Thomas E. King and five traveling elders. In the afternoon session Elders C. Loveland and E. H. Bailey spoke on Divine Authority and Obedience, respectively. President King briefly reviewed the privilege we have of voting for the presiding authorities. In the evening service Elder William H. B. Maughan took for his subject Apostasy, and he handled the subject well. President King spoke upon the necessity of knowing the God that we worship. A duet was very nicely sung by Sisters Florence M. King and Annie Jackson, entitled, "Gates of the West," and Sister Beatrice Garnett gave a violin solo. A good attendance of saints and friends greeted the speakers.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXI.—THE GENERAL EPISTLE OF JAMES.

Text: The Epistle of James.

I. TO WHOM WRITTEN.

1. To Israelite believers in all the world. (Compare with Paul's Epistles.)
2. To unbelievers.

II. ITS ADAPTATION. [FAITH AND WORKS.]

1. Combines idea of faith with idea of works.
2. Fulfils the law.

III. SUGGESTIVE HELPS.

1. Chapter I. (a) Memorize verses 5, 6. (b) Note verse 13. Individual responsibility for sin. (c) Memorize 22, 23, 24. (d) Pure religion. Verse 27.
2. Chapter II. (a) How the true Christian should treat the rich and the poor. (b) Faith and works. (Memorize verses 14-20.)
3. Chapter III. (a) The power of the tongue.
4. Chapter IV. (a) Resistance of evil. (b) Judging one another.
5. Effect of prayer. Chap. V., verses 13, 14, 15. Reward of him who saves a soul. (Memorize verse 20.)

CONTENTS:

President Smith's Party in Liverpool 545
Eternal Dust 550
Poetry:
Crossing the Bar 551
Editorial:
"On Answering Defamers" ... 552
Conference Appointments 555
Special Conference in Edinburgh ... 555
From the Mission Field 556
Sunday School Lesson for Theological Department 560

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.